

A N
H E L P
TO THE *M*
L D U T Y
I N,
And right Improvement
O F
Sicknefs.

By Henry Newcome, M. A.
Minifter of the Gofpel.

L O N D O N:

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H E F

Y T

THE

RECORDS

OF THE

STATE OF

NEW YORK

1847

To his Beloved Friends, the
Inhabitants of the Town
of *Manchester*, in the
County Palatine of *Lan-*
caster.

Dear Friends,

GOD hath broken the Health
of the Nation, in making
a sad and sore Sickness
Epidemical. And he hath made
some very sad Breaches upon us by
it. It is his hand, and he ought

to be seen, and acknowledged in it,
so as I am sure he is not. But when
his hand is lifted up, they will not
see, but they shall see, Isa. 26. 11.
It is a thing to be lamented, (and
more than to be lamented, if we
knew what that was that we could do
to remedy it) That this Judgment is
so little observed, and so unconcern-
edly undergone, and passed through
so unprofitably, in respect of the
Spiritual use of it. And I grieve
heartily to see so many Sick, and
in Pain and Sorrow; but more,
that so few are at all better by
it; or offer at all at any im-
provement of it. Certainly, Gods
Judgments must be accounted for;
and if we generally be so un-

concerned, his Controversie with
us, shall not fall thus. And it
will be sad, if ever our Lot fall
to be under his hand, when he
shall punish us, yet seven times
more for our Sins, Levit. 26.
18. There is a sad and unac-
countable unprofitableness under
Gods Ordinances. I know not
but that God may offer to carry
on his design upon mens Souls,
by afflicting Providences; and
nothing more like, than by Sick-
ness, that comes so near to us.
That as God said in another
case, If they will not believe,
neither hearken to the voice of
the first sign, they will be-
lieve the voice of the latter
A 4 sign,

sign, (Exodus 4. 8.) One would think if the former way of Preaching be not believed, the voice of the second Sign in personal Application (to their Pain and Cost.) by Sickness, should be hearkened unto. But there is neither voice, nor hearing. God hearkens and hears, but they speak not aright; no man repents of his wickedness, saying, what have I done? (Jeremiah 9. 6.) Every one [bruitishly] returns to his course, as the horse rusheth into the battel.

I have been affected with this, and upon this occasion have had thoughts on this subject,

ject out of a real zeal against
the woful security of this pre-
sent time. And since I have
no opportunity to serve the Souls
of men by Preaching, I thought
to adventure for once, this way,
before I dye, to speak to those
whom I love, and seek their e-
ternal good, whom otherwise I
cannot possibly come at. And if
it reach further than where I am
known, I know it may be nothing
but what is needful, and God
may bless it to many that are,
or have been afflicted this way. I
do not plead in Excuse for Publish-
ing these Papers, That they were
extorted from me by the im-
pertunity of any: For I have

not

not had opportunity (as they are
now digested) to Preach them
to any. And if there be any
fault in Printing this, I take it
upon my self, and am willing to
undergo the censure, whatever it
is, out of a desire to do good
to those that need it. — I am
sure, in these sad Circumstances
that we are in, I shall count it
a small matter to be scorned and
slighted by any, if I may do good
but to one afflicted or unafflicted Sin-
ner.

I am sensible, others of more au-
thority, might have the advantage
of their Parts and Names, to have
done the work better. But who
can

can tell but this may find some acceptance, as it is so sincerely intended, and may provoke some one of a better Head, and Heart, and Pen, to take up the Subject, and set it off for more general acceptance? And if it attain but this end, I shall not account my adventure ill made.

I confess, My flesh trembles for fear of God, and I am afraid of his judgments, *Psal. 119. 120.* It may be, by this time this gets Published, the Distemper may be abated. I pray God it may. But however the Discourse will not be unseasonable; For the great profit of Sicknes, is most after Sicknes. And as I am sure many
will

will be found to have suffered by it, so I am as sure that too many of them have not profited by it, as they should have done. So that if the Sickness be done, the Duty of men on that account will be found undone. And besides, this may help us, against God begin again with us; or being faithfully practised, may prevent in some measure, the return of the Judgment. And the things practised on this account, are never unseasonable. What men would see should have been done, when they come to dye, are as good to live with, as to dye with.

God

God hath in a little time dealt severely with us in these parts, in a remarkable Circumstance of his hand; In removing so many eldest Sons, and some only Sons and Heirs to Estates and Families. This rod hath a voice in it, and the man of understanding may know the matter, Mic. 6. 8. The Death of the first Born broke the hardned Pharoah. God will give to the truly humbled, that wait upon him, in the way of his Judgments, A better name than that of sons and daughters, Isa. 56. 5.

And may not we of this Town
fear and repent, on the consid-
eration

deration of the forest of Sickness
(called the Sickness)? An emi-
nent Minister born amongst you,
and that lived and died in the
service of your Souls, hath left
in some Papers of his, which I
have seen, That you might lye
at the feet of the wisest Gama-
liel, to learn the meaning of
this Dispensation, that for three
times together, at the forty
Years end, the Plague hath
raged in this Town. He con-
tinued with you the last Plague,
and you are now within a part
of a year of the fourth fortieth
Year. I am sure it can do you
no hurt, to fear lest it should
keep the time with you; and
I

I doubt not, but you know you
are ripe enough for it. But
what if you set your selves,
every Person and Family, to
cast away your iniquities, and
to prepare to meet God, that
God may pass you by at this
time? And it may do much to-
wards it, if you would do as
much to prevent it, as you would
be glad to do to remove it, if
it were come upon you: And you
would not lose your labour if the
Judgment should not come. I do
not desire the woful day, the
Lord knows, Jer. 17. 16. I pray
for the good of the place, which I
wish well to, above any place in the
World, and do desire the eternal
welfare

welfare of every Soul of you ; and
am on that account above all, in all
sincerity.

October 13.

1684.

Your Friend

and Servant,

HENRY NEWCOME.

An Help to the DUTY
OF
Right Improvement
OF
SICKNESSES.

Job 5. 6, 7, 8.

*Altho affliction cometh not forth of the
dust, nor doth trouble spring out of
the ground :*

*Yet man is born unto trouble, as the
sparks flie upward.*

*I would seek unto God, and unto God
would I commit my cause.*

E *Liphaz* doth in these words,
(however mistaken in *Jobs*
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An help to the Duty of

42. 7.) give excellent counsel about our carriage under affliction; namely, That we should look unto God as to the rise of it, and to him alone for relief.

In them are two parts ;

1. The considerations to lead to the Duty, v. 6, 7.

2. The duty it self, v. 8.

The consideration under affliction to lead to our duty is, That affliction doth not come fortuitously or accidentally, as if it *rise out of the dust*, and came blindly, and of it self upon us, as weeds that grow out of the earth without any planting, or ploughing, or sowing for them. They may come we *know not how*, as to the Physical next cause, but not we *know not why*, as to the moral cause of them. Man is *born* (indeed) *to trouble*, as the sparks *to flie upward*; not *made* to trouble, (as hath

hath been well observed) but *born* to it: As born, he is born in sin, and so born to sorrow; and tho every man is afflicted one time or other, in one kind or other; and men may think, they have but their share in the common heap of the troubles of the life of mankind; yet this comes not of it self neither, it comes not blindly and promiscuously, but is ordered, and measured out in every circumstance of it, in wisdom and proportion; and therefore God is to be applied to in the case, whatever it is, as coming by his appointment for our sin, and for some great end upon us. If it were my case, as it is yours, (says this Wiseman) I would speedily turn unto God, and look at him as the chief and supream orderer of the whole; and I would in the way, by him appointed, commit my cause wholly to him, and that should be my chief business and concernment, in this sad and sorrowful affair.

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An help to the Duty of

I shall content my self with this one Observation from the Text, (tho it would afford many) as futable to my design in our present condition:

That it is a matter of great concernment for every man, to have a right apprehension of his affliction, in the true progress of it, as it respects God and his soul, in the causes and designs of it.

Afflictions come not of themselves, but they are sent, and they are appointed and ordered every one of them; they come from God, and to him we must apply our selves, both in, and after them.

I. For publick evils; Is there any evil in the city, and the Lord hath not done it? Amos 3. 6. Who gave Jacob to the spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? Isa. 42. 24. It seems the very spoilers and robbers did not

*

serve

serve themselves, nor primarily set on themselves, but *Israel* was given to them by God, and for their sins. And the *men of the world*, that any where invade their neighbours, and disturb their peace, are *Gods sword*, *Psal. 17. 13.*

2ly. For particular personal afflictions, they also are appointed for us; *wearisome nights* (says *Job Chap. 7. 3.*) not onely befalls me, but are appointed to me. No sorrows come upon us, but the Lord bids them come against us, no instruments can set themselves on work. The *Saw* or *Isa. 10. 15.* *Ax* may be sharp, but cannot do any thing without an hand or arm to weild them.

To instance in *Sickness*, (to which I shall chiefly apply my self in this discourse.) These sad distempers come not of themselves, not from the earth, tho infected, and sending out unwholesome and poisonous vapours; the Lord ordered it to be

pregnant with them to such an effect. It is not the infection of the air, the sudden changes from hot to cold, that does it; for who ordered that temperature, or could order it, but the Lord of all? And besides, suppose that these should be causes, they are but made use of by the supream Lord and Master of them all; and it is evident, they are ordered, and particularly directed, because they are not thrown out promiscuously: some are taken, and others are left; some escape in the most epidemical sickness, and some escape death that are sick, when others die that were under the same symptomes and appearances of them that have escaped.

Pr. 16.33. So that the *whole dispose of this lot that is cast, is of the Lord*. He is to be acknowledged chiefly, and our applications should be made to him, both *in* and *after* our great afflictions.

Now

Now this makes affliction quite another thing, and leads into thoughts of another kind, and puts upon other measures. I fall sick of this or that sickness, why this is from the Lord. The Lord hath sent it, the Lord hath put upon me this disease. The Lord hath visited me with this pain. The Lord hath stricken my Relation, or my self. The Lord, when people fear not his great and fearful Name, doth threaten, (and also doth do it) to make their plagues wonderful, and the plagues of their ~~peine~~ ^{suffer}, even great plagues, and of long continuance; and sore sicknesses, and of long continuance, Deut. 28. 59. Great and sore in their kind, and of long continuance; to tarry long in a Countrey or place, or hang long on the persons afflicted, as ours do; this is from the Lord.

Ex. 15. 26.

Job 33. 19.

2 Sam. 12.

15.

1. It is a great thing to consider, that God should be concerned about

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me,

An help to the Duty of

me, tho it be but to afflict me. That I should on a sudden fall into his hands; *It is a fearful thing to fall into the hands of the living God*, Hebr. 10. 31. out of whose hands I cannot quit my self, and none can rescue me. It may beget great and awful thoughts to be doing with, that he hath done it.

2. *He delights not to afflict*. He is infinitely good, and gracious, and merciful, *He takes pleasure in the prosperity of his servants*. And if their state would bear it, he would have them always in health and cheerfulness, and all to succeed well with them. *He doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. And therefore there is something more in it, than I am willing (it may be) to see, or find, when so good a God doth thus treat me. When *Philip of Macedon* (I think it was) was told by some flattering tell-tale, that such a one exclaimed of him; he

Right improvement of Sicknes.

he bad them enquire diligently, for some ill thing had been done; for he was a good man, and if not greatly injured, he was sure he would not speak ill of him. And so sure, some great ill has been done by me, or so good a God would not thus afflict me, and so sharply testifie against me. A proper reflection for a good man under sickness.

3. *There is no way out, but by the same hand that we came in, Hos. 6. 2.* He can heal as well as wound, and bind up as well as bruise. If he commit me to prison, there is no one else can discharge me; and therefore to him I must apply my self for relief, and to none else.

4. *Sin is the provocation*: and that must be searched for, acknowledged, and amended, Psal. 107. 17. *Fools because of their transgression, and because of their iniquities, are afflicted.* And it is in the case of sickness, as the next words shew. Few, but they may

may say, if they had not been *fools* and *sinned*, but they might have kept their health. It is a special time to see sin, and it is the pardon and healing of that which our disease must go off by. It is repentance by which we make our peace; *to return to him that smiteth*. Surely it is meet to be said unto God, *I have born chastisement, I will not offend any more; that which I see not, teach thou me; if I have done iniquity, I will do no more*, Job 34. 31, 32. This is seeking unto God, and unto God to commit your cause. The sorrow after God worketh repentance. Let all the indignation turn upon the sin that hath brought this evil upon thee: And by this,

1. Thou shalt be assuredly helped to bear thy trouble.
2. Thou shalt in likelihood get out of it, and it may be soon.
3. And assuredly get good by it.

2 Cor. 7.
10.

U S E. First, See hence, *how commonly*

monly and carnally most people go through their sickness. God is not seen in it, nor sin seen by it. Men are sick, and either,

First, They talk, *they have catcht this new disease*, and this is from the unwholesome weather, or an effect of the late Comet, and the extream frost, and the unwonted drought that followed it. Or I have catcht it of such a one, or I catcht cold, and so have brought it upon me; all this may be true; yet this is pitiful common talk. God is not seen in all this, nor named by some from the beginning to the end of their whole sickness. Or,

Secondly, Their whole discourse is, *how they are held and handled*, where their pain is, and how it works them. And a story they can make of all passages, as if nothing else was minded by them. And they spend their time in groaning and complaining,

ing, and in using means to get up again. Or,

Thirdly, Never *think but to recover again*; as if recovery were due to the sick, and must come in course. After a few days, and the sooner the better, I hope to be revived again, and to be on my feet again. Now this is a great question; Death hath come in at a less window than this. And besides, if this sickness comes from God, there is something else to do, than just to ~~overcome~~ ^{recover}; as if it were going to the prison, and coming out again, and to pay nothing. It is odd reckoning at this rate, as if either, 1. God had not done it; or 2. had done it without cause; or 3. had not the right on his side, and had done ~~that~~ too hard; and therefore 4. had retracted his Action, and would let it fall thus, and would suffer a Nonsuit. Can any thing be thought more disparaging to the blessed Majesty, the Holy, and Wise,
and

and juſt God? *Is there evil in the city, and ſhall not the Lord do ſomething?* (as ſome read that place, *Amos* 3. 6.) Shall he not make ſomething of it, to the conviction of the offender? Never think it. Or,

Fourthly, When men are never ſerious in ſickneſs, *unleſs they think they ſhall die.* As if they would ſtand out againſt God as long as they can, and keep their ſins as long as is poſſible. Men would not be in any fault, as the cauſe of their ſickneſs; and will keep their ground, and be as they were, and after recovery be ſo too; unleſs apparent danger force them to other thoughts. And we find oft, that men are *not ſick enough*, to have the Miniſter ſent for, or to be prayed with. Alas, to repent onely when they think they muſt not live, makes it very ſuſpicious, whether they ſincerely repent or no. And beſides, it may be death as ſoon as apprehended, and ſo prevent all endeavours to reconcile

An help to the Duty of

cile thee to God ; that thou that wilt not do it, till thou fearest death, mayest die when thou fearest, and so have no time to do it^{all}. An usual thing it is to say, he never suspected himself till last night, or this morning ; and if he applyed not himself to God, till he suspected himself, he was ill advised, and would be sadly provided for his dreadful change. O the deceitfulness, and wretched wickedness of mens hearts ! They love their sins, and would not dis-ease themselves, nor dislodge their sins for *sickness*, but for *death* they would ; thank them for nothing. And it is sadly to be feared, that such as will not think of repentance, till they think they shall die, do not think truly to repent at all ; but that it is repentance with *promise*, and that if they revive they will sin again. As a man does by his goods on his sick-bed, he disposes of them so and so ; but if he live, he will have them

promise

them himſelf. As if ſuch a wretch ſhould ſay in his heart, If I die, and can ſin no longer, then I am ſorry for my ſin ; but (as if God could be mocked) they reſolve it is with power of revocation ; and if they live, the decayed ſin ſhall live too. This is to ſlight ſickneſs, unleſs mortal, and God too in it ; and thus too too many do, and ſo come to die in their ſins. And here I may ſay, It were a very deſirable and adviſable thing, that men would think of dying continually, and uſe themſelves to ſerious diſcourſes of death in their beſt health, and ſo conſult about this affair with the wiſeſt : That to talk of death, and Chriſt, and the Soul on a ſick-bed, ſhould not be counted *raving*, and an ill ſign, becauſe it is nothing but what he hath always uſed, and his ſickneſs now quickens him to it. And if we could uſe our ſelves more to ſuch converſe ; to ſpeak of death to the ſick, might not ſpeak
 * a ſuſ.

An help to the Duty of

a suspicion of death, and so discourage the sick party. And be sure you speak betimes, that it be not driven till you cannot speak to them, and they want that help it may be to die with ; and you be troubled after, that you said so little to them.

Fifthly, When *men give way to crossness and peevishness in their sickness*. That those that have the pains and trouble of them, have this addition to it, that they cannot please them with any thing they do. Not that I would have any discouraged hereby, in their willing attendance and pains about the sick ; for God may design the sickness of one, to be a correction to more than one ; pain to the party, and toil and patience to Relations to attend upon him. And besides, they know not how soon they themselves may need the pains and patience of others in the like case. But however it is a great miscarriage to be peevish and humorsome,

some, it looks as if you were angry at your cross, and none can please you that are about you. It might tame and meeken you in all reason, if you were sensible of Gods hand upon you ; and whilst you have him to please, who seems to be offended with you ; one would think it might be less difficult to please you. Some interpret , that of Eccles. 5. 17. *All his days he eateth in darkness, and he hath much sorrow and wrath in his sickness ;* of a carnal wretched Miser, that hath no comfort in what he has, *eats all his days in darkness*, hath no joy in his very meat, for the cares that continually feed upon him ; and when such an one comes to be sick, he is vexed and fretted that he is taken out of his business, and he is in anger in his sickness, and frets and rages at his pain, and restraint, and danger of death: And

C

thus

thus oft sickness works the wrong way: God is not seen, or thought on, or men would be of another temper.

2d. USE, To answer this query, *How should we carry under sickness?* To be sick (as the Apostle says to *suffer*) as a *Christian*; as one that sees God inflicting it upon him for his sin, that acts wisely, and seeks to God, and unto God commits his cause.

First, *Feel thy affliction.* Take heed you slight it not, nor *despise it*, so as not to seek for help, or repent, unless in extremity; not sick enough to be prayed for: as if repentance was never seasonable or intended, unless we must die. Surely there is a frown in this rod. It is a sad hand of God that is upon us. Sickness in it self is a sore punishment

nishment to nature; it is sad to them that feel it; To be thrown into the dark, and shut out from business and company, and to have pain and distemper to be taken up with. When a man is *chastned with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat; (or as Psal. 107. 18. His soul abhorreth all manner of meat.) His flesh is consumed away that it cannot be seen, and his bones that were not seen, stick out.* [If it be a good sign of recovering, yet it is a sad punishment in it self, and an expression of Gods displeasure, to lose all flesh and strength on this fashion, and to have a body to begin again.] *His soul draweth near to the grave, and his life to the destroyer, (Job 33. 19, 20, &c.) And then also to be at the gates of death, and to say, the sorrows,*
C 2 of

Isa. 38. 10,
11, &c.

of death compassed me, the pains of hell gat hold upon me; I found trouble and sorrow, (Psal. 116. 3. 7) When thou mayest say as Hezekiah did, I am deprived of the residue of my years, I shall not see the Lord, even the Lord, in the land of the living. [I shall go to Church no more, nor injoy opportunities for my Soul any more, which it is well, if I did so to purpose as I should have done; and if I must see the Lord no more in the land of the living; It is well if I have good hopes that I shall see him in the land that I am going to. Believe it, a great and tremendous concern!] I shall behold man no more, with the inhabitants of the world. [To whose company I have been all along used, and it is well if I be not too much glewed to it, and have sinned with; and be not an utter stranger to the new company I am
 *
going

going to.] *Mine age is departed,
and is removed like a ſhepherds tent.*

[My acts and deeds of life are done,
chuſe what kind of age it has been;
and whereas I vainly thought, I
had had a well-built houſe to have
tarried in; I find it is but a ſhe-
pherds tent, a place for a poor
ſhift, and to ſerve a Temporary
turn; It's eaſily unpinn'd, and ta-
ken down, and removed utterly.]

I have cut off like a weaver my life.

[Like a web not half woven, I have
by my ſin cut it out of the loom.]

*He will cut me off with pining ſick-
neſs, from day even to night wilt
thou make an end of me; I reckoned
till morning, that as a lion, ſo he will
break all my bones; from day even to
night wilt thou make an end of me.*

*Like a crane or a ſwallow, ſo did I
chatter; I did mourn as a dove,
mine eyes fail with looking upward.*

O Lord, I am oppreſſed, undertake

for me, and all this because of thine indignation and wrath: for thou hast lift me up, and cast me down.

Pfal. 102. 10. These are sad, and proper resentments for a sick-bed: Do not carry under the least sickness, as if there was nothing in it.

It may soon be more, and too great for thee to deal with; and besides, it is a sign of a good child-like temper, to be checkt with a little.

There may be much displeasure in a little: Take it as a punishment, and accept of the punishment of thy sin.

Le. 24. 41.

Secondly, Fall to thy duty early.

Begin betimes the proper work for thy condition: Go out to meet him whilst he is yet a great way off, and desire conditions of peace.

Lu. 14. 32.

Prevent the very siege if you can; however, stand not out to be stormed. The sooner you apply yourselves

ſelves inward, 1ſt. The work will be eaſier. 2dly. You will be more able for it. 3dly. The likelier to be ſincere, when you do not ſtand out to the laſt. 4thly. You may fare the better, and leſs affliction may ſerve: This is taking the diſeaſe at the beginning, which is as ſafe for the Soul as the Body; bleed ſpeedily, and purge ſpeedily, but eſpecially repent at the beginning of the ſickneſs. 5ly. However you may be ſure of help, to be patient, and have ſupports and comforts if the affliction increaſe, and continue long; if you begin on this manner. And 6ly. An happy death, or an holier life. O take thy diſeaſe in time in this ſenſe. To allude to that of (2Sam. 19. 20.) *Shimei* acknowledges he had done perversly, and begs, that the King would not lay it to heart; for as he had been a great offender, ſo he was

the first of all the house of *Joseph* that came to meet him. It is a fine thing to come in at first, to bow with a little : such a one shall never be overcharged, but either spared in the weight of his burthen, or favoured in his strength to bear.

Thirdly, *Consider your ways.* Examine, search, and try ; hear what conscience says ; now it is backt, and it may be will speak, and be free with thee ; This is for such and such a sin, thus and thus hast thou done, or thus thou hast not done, which thou shouldest and mightest have done. *For this cause many are sick and weak amongst you, and many fall a sleep,* 1 Cor. 11. 30. Some miscarriages about holy Ordinances, (which thou canst seldome quit thy self from) may procure ^{wake} God to afflict thee in this very kind.
That

That forequoted place, *Job 34.31, 32.* is a most excellent form of words for such a time, but not formally to be used: but add to it, *Psal. 139.23,24. Search me, O Lord, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.* It is not to ask God to know, as if he knew not, or to beg of him to take notice of what he certainly knows; but to make ~~him~~ ^{the man} know himself, and all his thoughts and ways, that he may be led into the way everlasting. Seriously think of thy ways, when thus corrected, for it is sin hath done all this.

Fourthly, *Beg repentance and forgiveness.* To be healed the Divine way, is to be forgiven. No forgiveness of sin, no recovery, either at all, or to any purpose. Our blessed

sed Saviour heals with pardon, as if it could come effectually no other way. To say, *Son, Thy sins be forgiven thee*, is as much as to say, *Rise up and walk*, Mat. 9. 2. It is as easie to say the one, as the other; and it is the sick mans interest, that the one should not be without the other. What availeth it truly, (if it could be) that my disease should go, and my sin that brought it, lye upon me undischarged. The Psalmist therefore prays, *That God would look upon his affliction and pain, and forgive all his sins*, Psal. 25. 18. And when he blesses God for a recovery, it is first, and in order to the other; for *forgiving all his iniquity, and healing all his diseases*, Psal. 103. 3. And Isa. 33. ult. *They shall not say they are sick*, because the Lord hath *forgiven their iniquity*: Either as a cause, or introduction to their healing, or as
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an additional mercy, the perfection of their health; that they should be healed and forgiven too. O be loath to come off, (if thou couldst) with recovery, and thy guilt still upon thee.

Fifthly, *Beg Soul health.* To be delivered, and advantaged against the power of sin by this affliction: *That if thou haſt done amiſs, thou mayeſt do ſo no more,* Job 34. 32. I ſaid, Lord, be merciful to me, heal my ſoul, for I have ſinned againſt thee, *Pſ. 41. 4.* A true ingenuous Soul, that is rightly ſenſible and awake, deſires pardon before health; for it is better than health: For *in his favour is life,* Pſal. 30. 5. And *his loving kindneſs is better than life,* Pſal. 63. 3. I had rather have his pardon and peace, and lye ſick, than be well and want it, or doubt of it. And ſecondly, I do equally deſire

fire grace and healing with my pardon. For a Soul truly changed, if it were possible to be forgiven, would be greatly unsatisfied, if left under the power and love of any sin: nay, if it could be assured to be forgiven as oft as he sins, he could not be content to live a sinner. Such a principle the new nature is of, love to God, and likeness to him, that the true Soul *would not sin*, if in some *sense he might*; that is, might sin with indemnity. So in this case of sickness, the wise, good man, should be loath to come out unpurged and unhealed. He says, I hate sin, that causeth this displeasure; and I would be cured more than in the Temporary cure of sickness; It is death to me to be well, and sin again as I have done. And besides, it will hinder and retard my cure; my health may wait for my repentance, or it
may

may bring me soon into some worse evil : The dregs of the disease unpurged, doth always bring some worse distemper, of which I count sin the worst ; and if that remain, some greater evil will assuredly come upon me ; and therefore cry mightily for a purified and purged heart at such a time as this ; and let this be thy great care and concernment. *He looketh upon man,* [when sick] *and if any say,* [which all do not, God knows, but those that do, God looks at] *I have sinned, and perverted that which was right, and it profited me not.* [I have done basely and wickedly, and against all Justice, and Reason, and Right, and done my self no good ; neither by any thing wherein I have sinned against thee ; for he that truly repents, hath this notion of his sin, That it is not only unlawful, but unprofitable ; and if he

he be not convinced, that it is his interest as well as duty, he will never effectually leave sin ;] now to this man will God look : he will *deliver his soul from going into the pit, and his life shall see the light,* Job 32. 27, 28.

Sixthly, *Now consider death,* which sickness leads to, and is part of, and learn to die by every sickness ; for some sickness will be that unto death, and prepare for this to be it ; and put thy self into such Scripture-sentiments, as are mentioned in the first direction.

Seventhly, *Apply thy self to Christ freshly and truly,* who only can help about death : It is amazing and distracting to think of death, if thou canst not believingly think of Christ. This is one of the great things, that makes Christ absolute-
* ly

ly necessary for thee. O get thy Soul near to Christ, by whom alone thou canst comfortably be sick, and profitably recover ; *For he himself took our infirmities, and bare our sicknesses*, Mat. 8. 17. Tho we did never read that he was ever sick, yet he took our sicknesses as his own, and had a compassionate feeling with every sick person that was brought unto him ; and did endure in greater things, what was equivalent, and more evil than sickness ; and hath taken the curse and sting out of every disease for us ; and besides, *bath tasted death for every man* ; by whom we are delivered from the evil and danger of death, and also *from the fear of death*. In *Pern*, they say, they have a plant, which they put into the hand of the sick person, which shews whether he shall live or die, and that as he looks cheerfully or
sad

Hebr. 2.9,
14, 15.

Job 33.23,
24.

sad upon it. We have no such plant to try by ; but if Souls be helped to fix on Jesus Christ, and have him put into the hand of their faith, they must needs be cheerful ; and it is a blessed presage, that they shall be for eternal life ; but if he looks sadly upon Christ, and if he now help him not, for want of a true interest in him, he is like to die everlastingly. O he is a *Messenger, an Interpreter, one of a thousand*, that at such a time as this, *can shew to man his righteousness.* [Gods Righteousness in his punishment ; or can help the poor sick man to discover his sincerity, or rather the Righteousness of Christ to shrowd him in.] Then *he is gracious unto him, and saith, deliver him from going down into the pit, I have found a ransome for him.* [This ransome from Hell, and Death, and the Grave, is none but Christ ; and he

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is valued as one of a thousand
to the sensible sick man, that can
be a Messenger of such tidings
to him : Death (as a great Divine
said) is *a thing by it self*; but it
is not to be done *by thy self*. The
Lord will help thee to die, when
thou comest to die, if he help
thee to live uprightly and sin-
cerely whilst thou livest; that, as
he said, *When I come to do the
work which I never did, I shall
have the help which I never had.*
When one said on his death-bed,
He would stick to Christ; one
replied, But your surer hold
will be, *That Christ now will stick
to thee.* And indeed this is a sure
comfort at such a time. That
the Child in the Mothers arms,
holds fast about the Mothers
neck; but the Childs safety is,
that the Mother holds fast on the
Child : and so for the Soul at
D death;

Death ; Thou may hang by thy weak Faith on Christ ; but he will hold thee faster than thou canst hold him, and this will secure thee.

Eighthly, After this, *frame to patience.* This Sickness is from God, and for sin. *Thou with rebukes dost correct man for iniquity*, Psalm 39. 11. This Sickness is Gods rebuke of me for my iniquity. And why should
 Lam. 3. 39. *a living man complain, a man for the punishment of his sin ?* The thoughts of God in Sickness, do quiet by Diversion ; they groan heavily, that have nothing else to do, nothing to think of, but their Sickness and Pain. *Erasmus* said, He had sometimes eased himself under the pain of the Tooth-ach, by filling his mind with some excellent thing worthy

thy of the Imployment of his Soul. One in great pain, but of great Patience, said, *He did not deliver himself to his pain, but to God that laid it upon him.*

A thankful patient Submission to the Divine Wisdom and Will in this case, is a great duty, and means of relief and present sweetness, and the way to have real profit by the Affliction. *Patience worketh experience*, Romans 5. 4.

A man must be quiet and satisfied with his Affliction, before he can get any *Experience*, or learn any thing by it. Which leads to the

Ninth Duty ; Get as much good as you can in the affliction.

The expectation of good by the Affliction is a great help to Patience under it ; and therefore set thy self for it, all that ever thou

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canst :

canst: Be learning all along. Beg of God, that he will *instruct thee*, Psa. 94. 12. as well as *chastise thee*. Now is the time to know that of God, and Christ, and Sin, and the World, so as you never did before, and probably never had done, if not thus afflicted.

Tentbly ; Be much in prayer.
 Line thy Bed with Prayer. *Then cryed they to the Lord in their trouble, and he saveth them out of their distresses*, Psalm 107. 19. It is seasonable in Sicknes, as well as in a Storm at Sea. O, what words may you take with you in this case, out of *Hezekiah's* prayer, and *David's* prayer, Psalm 116, &c. That God would be merciful to you, and heal your Soul. For mitigation of pain, for necessary Intermiſſion, and refreshments; for strength to bear,
 * for

for patience, for recovery, if God ſee good; and for eternal Life if you dye, and to live to better account, if you do recover. But this leads to the

III. U S E.

How we ſhould carry after ſickneſs.
~~ſickneſs~~? Tho the Sickneſs be gone, yet if God ſent it, ſomething is to be done more than to get rid of it. And the truth is, the great benefit of ſickneſs is to be reaped after ſickneſs. *Hezekiah's* writing, wherein he profitably reflects upon the paſſages of his Sickneſs (*Iſaiah 38. 9.*) was made when he had been ſick, and recovered of his ſickneſs. For if God ſends it, and inflicts it, and for ſin, and for thy future good, it is your part and duty to ſee to the full improvement of it. For if we recover, to be the ſame,

or no better, or worse, what were we afflicted for? It might have *risen out* of the *dust* or *ground*, and go to the dust again, for any use thou makest of it, toward God or thy self. But hath God, the Wise, and Holy, and Good God, taken thee, and thrown thee on a Sick-bed, laid thee alone, and in silence so long, laid thee so long by as useless, and shewed thee this, and the other World, and all for nothing? Doth he give Physick to come away, as it came, and bring nothing away with it? Shall he bring such a grievous evil upon thee, and (as was said before, from that of *Amos 3.*) Shall he *not do something*? Consider —

First, It is a choice and special reason of learning much.
Some

Some great Divines have said, they have learnt more of Christ on a Sick-bed, than by the Study of their whole Lives. Sicknes is a great instructor. It will tell you that, and make you believe it too, which all other Instructors could never do.

Secondly, It is a sign of an inveterately diseased Soul, if the Bodies sickness doth not stir it.

Thirdly, This unconcernedness under thy bodily Sicknes, will either be Death to the Soul, or another Judgment to bring thee to rights: For God will not lose his Rod upon thee. *As yet exaltest thou thy self against God,* said Moses to Pharoah, *Exodus 9. 17.* And to the recovered man our Saviour says, John 5. 14. *Sin no*
D 4 *more,*

more, lest a worse thing come unto thee; there is certain danger towards thee. Therefore

First, If thou hast not been sensible, and helped, and kindly melted under thy affliction; but hast been common and ordinary in thy frame all along; be humbled for thy great sin and hardness: Wonder how ever thou hast gotten through. But do not think to come off thus; to be but as thou wert before, after all. Resolve upon it, that there is more work behind, for something must be done for this Affliction sake.

Secondly, If thou hast been sensible and melted; labour to retain, pursue and increase that frame; keep it, and make it move: what was but hinted then, get the whole of it now thou hast

Right improvement of Sicknes.

41

hast health again, and strength to pray, and think, and labour, which it may be then thou couldst not do.

1st. *Observe to hate and contest the sin that then reflected upon thee.* When he hath them in the Cords of Affliction, then he shews them *their work* (what work they have made on it) and *their transgressions that they have exceeded.* If it were a sin then, let it be one now, and so dealt with by thee, that it may never come upon thee at such a time again. The *sin that went just before.* The *sin that came first to mind.* The *sin that came hardest to light, after most painful enquiry.* The *sin that did lye then most heavy upon thee.* O hate this sin, and pray against it, and never allow it the grace
and

and connivence with thee, that it hath had. *See thy sins of omission*, and be resolved upon more painful Godliness than ever heretofore; for thou hast learn'd, thou mightst have been ruined *for not doing*. Retain the same thoughts against the same things, and make them stronger, and let them not pass off, as the thoughts of that time extorted from thee by thy extremity, as an act done in duress, that is in it self with thee invalid. Oh with what rage, and without mercy, will such thoughts tear thee, when they come again on the like occasion!

Resolve in health to perform the resolutions made in Sickness.

Offer to God the Ransom of thy Life, in the Sacrifice and
Death

Death of the Sins which thy Sickneſs apprehended and brought to thy hand for thee. And remember this, To repent in health, as you did in Sickneſs: Make good your Sick-bed-repentance, that you may prove it ſincere. And take heed that you never fall into the caſe that I have heard of one lately, who being Sick after a former Sickneſs, had this woful complaint; I was Sick, and I repented of my Drunkenneſs, and I thought I did then repent truly; but I ſinned again, and now I think I repent again; but I cannot ſay, it is more than I did then; and the effect ſhewed *that* was not ſincere; and how ſhall I truſt to this Repentance now? And he was forced away in this condition.

2ly. See

2ly. See the emptiness of the world, and the mischief of sin. And let it be always to thee, what it was in Sicknes. 'O says one, Sicknes is the Mother of modesty; on a Sick-bed a man is neither Lustful, nor Covetous, nor Ambitious; he is sick, and all the World is sick too; as when a man is giddy, all turns round with him.' It is a time for God to withdraw men from their [vain worldly] purposes, and to hide pride from man, *Job 33. 17.* Happy (says one) is that man, from whom his pride is so hid, that he may never find it again. What did any of these things avail thee? I was Sick, I would have given them all for a little health; much more now I would give them, and Health, and all, for a glimpse of Gods favour now, and when I dye. How mortified should I be to the World from hence-

henceforth? for it is just worth as much and no more to me now, than it was to me when I was sick.

3ly. *What you could not do for sickness, that you found needful to be done, do it now with all seriousness and diligence, as if God had restored you for this very end. If thou cryed, O spare me a little, that I may recover strength before I go hence and be no more, that thou mightest have a little respite to be better fitted against thou must dye indeed, see thou make it good, now God hath heard thy Prayers, and seen thy Tears. It was poor imperfect distracted work, that thou then madest of it; do it better now, and think thy life given for that very end, and be thankful and faithful.*

4ly.

4ly. *How precious should Christ be to me, and his Covenant: he and it are all my salvation, and all my*
 2 Sam^{23.} 5. *desire.* There is my comfort and refuge. This is my Cordial against sinking, and swooning, and dying, and despairing on a Sick-bed. *His name is as ointment*
 Cant. 1.3. *poured forth; to them that believe he is precious,* 1 Peter 2. 7. O let my Soul ever love, and prize, and admire him, as I saw cause then to do; he is always the same; O that I could always keep the same sense of it.

Fifthly, *Inward peace should be my great care.* If I had it then, O what Joy and Relief was it unto me? And how easie did it lay my Sicknes: O let me study to cherish and keep it, and value it above all comforts in the World. If I wanted it, what

a darkness was it to me? How did it imbitter my Sickness, my unassuredness about my Soul? Why God spared me to recover this strength, sent me back to get this lesson better; hath given me to live to make this matter reader.

It is very sad for poor Creatures, to cry out for the light of Gods countenance, when they are in distress and afraid of Death; and when the fit is off, to let the pursuit fall, and not to miss it at all. Poor Soul! if ever thou wantest it, be never quiet till thou hast it in some measure. *Give all diligence to make thy calling and election sure; that thou mayst have Peace, and mayst be found of him in peace,* 2 Peter 3. 14. Pray for it to him, who alone can give it; remove

2 Pet. 1.
10.

remove all the sin and neglects that do lett your comfort, and wait for it, as that which thou canst as ill be without in thy Life, as at thy Death. And if it be not neglected, and thou fail not on thy part, whilst thou goest on, *Obeying the voice of the Prophet* [keeping out of sin, and keeping up to thy duty in all things.] *Tho thou walkest in darknes, and hast no light; yet trust in the Lord, and stay thy self upon thy God, and thou shalt have peace and safety at last.* It is not peace barely wanted, but neglected, that can make thy condition dangerous. O let poor Creatures think with themselves, That if they had dyed of such a fit, what a dangerous case they had been in; let their recovery be taken for such a Mercy, as indeed it is, and let them take heed

heed they be not as unready the next time. And if another can say, I found comfort in my Sicknes, and if I had died then, I should have had good hopes; And what doest thou live to make thy case worse, and less assured? God forbid.

Sixthly, Conclude with thy self, That he hath not recovered thee, and made thee to live, that thou shouldst not dye. Say, I must dye sometime. It may be I have escaped, when I looked for it, and may go when I do not look for it. O let this always live in thy thoughts; be dead to Sin, and the World, that there may be less to dye from; when thou shalt be Sick unto Death. What so oft at Death, and no fitter for it! O
E pray,

pray, and strive to dye daily,
and to live as a Sojourner,
and Stranger, the rest of thy
time.

Seventhly, *Take hold of eternal life.* Thou wert lately hard by it; O never forget it; think of that blessed State on the other side of Death. And *rejoyce in the hope of the glory of*
 Rom. 5. 2. *God.* That you are turned back to be tossed again; but you shall come to shore one day, and never be tossed more. O! what a blessed Place, and Rest, and Peace, and Holiness, and Love, thou hast been in sight of! Long for it, when thou shalt be dead for good and all, and must dye no more, to be happy; when thou shalt be with *Christ, which is far better,*
 Philemon

*Philomon 1. 23. When you ſhall
for ever be with the Lord,
1 Theſſalonians 4. 17. Entertain
and comfort thy ſelf, and one ano-
ther with theſe words: Mighty pro-
per converſe for thoſe that have
been Sick. And*

*Eighthly, Let all this be in
expreſſion of your thankfulneſs to
God. Acknowledg his bounty
and goodneſs to thee; O love
the Lord, that hath heard the
voice of thy Supplication, in
the day of thy Trouble, when
thou didſt call upon him. Ob-
ſerve the Circumſtances of thy
reviving, the ſignal paſſages of
thy Recovery. Something may
be gathered up, that is remark-
able from every Sickneſs, which
may ingage thy love, and con-
firm thy truſt in God for the*

time to come, *Psalms* 34. 1. to the 7th, and *Psalms* 116. from 1st to the 9th. *Sacrifice to God the sacrifice of thanksgiving, and call upon his name with rejoicing: Pay thy vows.* Offer to God (as one says) the ransom of thy Life. Thankfulness is the best preservation of Health.

O let your lives be mortified, and humble, and spiritual, and heavenly; you have seen the Grave, live as such, more exemplary in your lives; that if you have known any thing after the flesh, you may henceforth know it so no more, 2 *Corinthians* 5. 16.

But to Sin still, or to be worse, and more secure, because thus spared, is the highest ingratitude,

tude, and the greatest hazard you can run. *Having received such a deliverance, as this, should we again break his commandments?* Ezr. 10. 13. 14.
 It is (says one) like striking the Chyrurgion with one hand, who hath cured the other for him. God forbid (as the Hebrew hath it, *God forgive*) God forgive such security, and hardness, and ingratitude, and sublimate wickedness, and prevent the woful end that is like to befall such as are guilty of such a sin.

IV. USE.

Is to such as are yet free from this sickness. Is there nothing for them to do?

First, Remember what you have had at any time this way. You

have, it's like, been Sick some time. Others Sicknes may call to your remembrance what you have suffered in the like kind, and also whether you profited and mended by it. And see with care and fear, whether the vertue and profit of it be not worn off, and that you be not ready to be Sick again. If the old mark be gone, we must at it again.

Secondly, *Think not that others need or deserve more than you, that you are spared. Are they greater sinners than you? I tell you nay, but except you repent, you shall [be Sick also and Dye, and]*

Luke 13.
2, 3.

perish too.

Make every ones Sicknes yours, to do them good, and
your

your selves good by it, till you come to have a Sickness of your own to be instructed by.

Thirdly, *Do as much to prevent as to remove it*; to preserve your health, as to recover it; come in of your own accord, when you see others of the same Tenure forced in. Take their Circumstances to heart, and apply thy self to Repentance, and serious Holiness, that thou mayst not need this Rod, or at least mayst be better provided to entertain and improve it, than they could be, that are made examples to thee. It is a sad time when so many are Sick, and Religion so dead as it is. Oh, that it might be a time of reviving as to that!

V. U S E.

Is of Observation and Instruction to several cases, that differ from one another in this present Concern. Since this Affliction is from God, it is good to consider how wise and punctual he is in his providence this way: How he suits the Circumstances of men; at least they ought to take it so.

First, *Some may be sick, that have little to do.* Such have leasure to be Sick.

Some indeed have less to do than they would have.

Some have less to do than they should have.

For

For the former, God may call them to perfect the work of their patience, now the active part of their life is gone; and if they can behave themselves bravely in that, they shall honour God and their Religion greatly; it may be more than ever they did by working; and they shall find sweetness in the exercise of their Grace, and shall be rewarded for their patience as duly as for any work they ever did for God. If a man overlive his parts and ability for work, or his opportunity for work; God will maintain his old Servants, tho sick on their bed; they were weary of their useflessness, and complained they wanted work, and God sends them work; they have time to be sick, and have nothing to do but to attend to it with

with patience, and to an holy improvement of it towards God. It is *cheap dying*, (as a great man said) in such circumstances; and this is wisely ordered by God for you.

Others are sick: why, better be sick than idle; they would find nothing to do, take to no business, throw themselves out of all useful imployment: It is just with God to lay them to bed: better be sick, than lead an idle fudling life; and less will maintain it, and it may prove more wholesome to you: I confess it is sad for such to be sick, when they come not fairly by their sickness. Yet God may
 I Cor. II: judge them, and chastise them,
 32. that they may not be condemned with the world.

God

God may make you know, how you spend your time, and punish your misexpenditure of it, by filling your ^{members} ~~mortalities~~ with pain and sorrow. Many Wretches that have said, *Let us eat and drink, for to morrow we die*; have eat and drunk, and to morrow, or in a little time do die upon it. O the destruction of Souls, and Estates, and Comforts of Life, and Life itself, that excess and idleness have made amongst us! It is a true observation, and a sad one, That our new drunkards, generally, live not so long, as the old drunkards did; God makes the poison to work sooner: and if a young man will be dissolute, ordinarily he is soon gone: that he that would do nothing worthy his life, should live but a while.

while. Such unprofitable persons as these, Is it not justly and wisely done, that they should be laid under sickness? It is better for Relations to see them sick, than to see them sin, as they use to do: They may know now where to find them, and not have them wanting at unreasonable times, as they were wont: And God may bless sickness to the health of their Souls; God hath sometimes made a long sickness, contracted by no better a course, to bring some to Repentance, and to detest their ways, and their Companions and good fellows; and to resolve to live otherwise, if they might live.

God oft for the terror of others, is pleased not to trust them,

them, but takes them away ; but he causes them to bear Testimony against the way they lived in ; and it calls aloud upon all that survive, to break off their sins by Repentance ; that they may escape sickness, or at least Repenting before sickness, they may better know that their Repentance is true ; which is hard for a man to know that it is so, when he comes not in till forced, and cannot tell on what principle he Repents ;

If you will destroy your selves before the time, we cannot help

*Eccles. 7.
17.*

it. But yet we are encouraged in the ways of God, from this, That the stoutest of you when you come to be sick, and fear death, (unless surprized by the suddenness of it) you utterly disclaim your whole course. And
some

some love not the sight of their drunken companions, when they come into that condition. And the truth is, such Panders for the Devil, (for I can call them no better) who have seduced others to sin, if they were sensible of the dying curses that some of their convinced companions have left upon the fellowship, they would have little joy of their lives, unless they speedily Repented. And we think it is as good to stay where we are, as to fall in with you, and come back again when we come to die. O that young men would be wise, and consider, and remember their Creator before the evil days come, wherein they shall find no pleasure: and that from the great wickedness of their lives, which yet have been so little a time.

Eccl. 12. 1.

time. Let all deſpiſers of *Chriſt*, ſpeedily ſeek unto him, leſt that be verified of them, which *Chriſt* ſaid in a like caſe, (*John 7. 24.*) *Ye ſhall ſeek me, and ſhall not find me: and where I am, you cannot come: nay, in the ſtate you are, you ſhall never come.*

Secondly, *Some are ſick that are too buſie.* Over head and ears in the World, and buſier by far than they ſhould be; why, God juſtly takes them off, and makes them find time to be ſick. They could not find time to pray, or hear, or keep Sabbath; but God finds them time to be ſick. And it may tend to cure their immoderacy towards the World, and then they will be great gainers. However they
are

are justly dealt with in their present suspension; and they had better lye by it to the work of Repentance and patience all their days, than to be trusted with health again, to be so unmercifully busie in the World as they were. Our blessed Lord, together with his most earnest caution, to take heed lest at any time, [if it were but one time, it were too many by one] *your heart be overcharged with surfeiting and drunkenness; joins with these, [as matter of the same sin and danger] to be overcharged with the cares of this life.*

Lu. 21. 34. The heart may surfeit of worldly cares, and these eat out Religion, and bring decays upon the Soul. How have some good men

men seen the snare of too much business? And how have others resolved, they would not let a Trade master them, but be content with what their Trade would bring in, without taking up their time from reading, and all duties that might improve their Souls, tho they could have had a far fuller Trade than they had? And others, that have known when they have had enough, and have withdrawn themselves from such a throng of business, and have given place to others that had less. But others will toil, as long as they get any thing; and the more they get, the more they toil. Now it is an act of mercy to send a good fit of sickness, to give such a man some respite from his toil: And God

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may

may bless it, to cure his heart of his Sinful and Destructive thirst after the World, to the rescue of his Soul. And let such be thankful for Gods care of them; and improve their Sickness to the cure of their Souls on this account.

Thirdly, Some are laid aside by Sickness, *That had little rest, and must be busie for their own and Families necessities.* They lived on their hard labour, and but barely could live with all their toil: and yet oft these must be Sick too. This is indeed a sad case, and yet very frequent. But the Wise God doth order it for great and good ends. The poor man may want time to mind his Soul, and remember Eternity as he should do, and must be Sick to do it.

Alas,

Alas, their Sickneſs is no reſt to their toil, tho it be a reſpite from it; but the greater is their patience, and ſubmiſſion to the Divine Will, and their truſt in the Divine Providence. And let ſuch Repent of their ſins, and turn to God with all their hearts, to provide for theirs, that are now taken out of their hands, and put into Gods own. And let them that are Gods Stewards, and have of Gods Riches in their hands, look to it, that they loſe not ſuch an opportunity of Diſburſement, to relieve the deſtitute Families of ſuch as *are Sick*, and were *laborious* when in health. God certainly has provided you with an overplus for ſuch a time as this. *The poor ſhall never ceaſe out of the land; therefore I com-*

An help to the Duty of

mand thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land. (Deut. 15. 11.) To thy poor, and to thy needy; they become thy care and thy charge under God, who hath made thee able, and has laid his command upon thee. And in such an advantaged object of mercy as this, let him refuse the Divine command for mercy and bounty, that dare.

Fourthly, God makes *Sickness general*, without respect of *persons or parties*; Rich as well as Poor; City and Town as well as Countrey; Old as Young; and it enters upon us without difference. This is Gods wise hand, *to the end that man should find out nothing after him. That all should*

Eccl. 7. 14.

should fear God and his Judgments, and mend upon it. If none were Sick or dyed, but the Ancient, the young ones would be vain and secure. If none dyed but the young, the men of age would be unconcerned. But the voice of this Providence cryeth to all, *Hear ye the rod, and him that hath appointed it.* None can secure himself in this day of the Lords Visitation. And God is to be seen and acknowledged in this proceeding, on this particular account; That tho we are woefully broken by divisions, and severed sinfully into Parties, yet God unites all in the Affliction.

Mic. 6. 9.

O how some would be lifted up, if they could make a *Pro-*

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party of Gods Judgments, and that God should be the Executioner of their Revenges; If this Sicknes should take parts, and go onely on one side! But the Just and Holy God finds sin in all, and visits all; God agrees us in our Sufferings. And the truth is, he may bless it to the uniting of us more than we are; since he makes no difference in the punishment of us. If this be a Judgment, this side hath displeased God as well as the other. Is it a Fatherly chastisement? Why, then God takes care of the other Party as well as of theirs.

I knew one once, that upon difference in Judgment, had been at some heats and distance with another Worthy man: It hapned shortly,

ſhortly, that he fell Sick of a diſtemper that was Epidemick, as this is now ; and he heard at the ſame time, that he with whom he differed, was down of the ſame diſtemper ; And it is not to be ſaid, how his heart was melted towards him, and how little the difference between them was in his eye, when both were under the ſame affliction. When Children will quarrel, and will not be quiet in the Houſe, the wiſe Father beats them both, and it is the beſt way to agree them. O to what height, and diſtance, and to the deſtruction of Chriſtian love, are our differences riſen ! And all about, comparatively, little things. And we may know what weight the matter is of, by what theſe things are to us when Sick. Alas, a

Sick man sees these are far from the great things that his Soul is taken up with at such a time. How do carnal prejudices fall at such a time? How we can pity one another, and can be glad of the Prayers of them that can Pray, of what perswasion soever. And if I can but be forgiven my self, I shall freely forgive my brother, and desire to be forgiven by him too. O how charitable are we on our Sickbeds? I wish we never let those heats kindle, which Sicknes does so extinguish. One may be heard sure, among the Sick of the divided Parties to say, *Who art thou that condemnest thy brother?* If God will accept thee, thou wilt cease to judge thy brother any more. Sicknes will find thee something else to do, than

than to hate and revile, and censure any one for lesser things. And may this peaceable Spirit increase, and ever dwell with us. And if our being joined together in this common correction unite us not, it is well if some greater Judgment come not upon us, that shall effectually agree us. One might almost venture our whole Controversies to the sense and arbitrement, not so much of the most learned and most judicious, but of the Afflicted and Sick of both Sides.

Fifthly, God makes sad breaches. Hopeful and useful persons are snatcht away. It is the Lords hand; men do not consider, that oft such men are taken away from the evil to come. Isa. 57. 1, 2.
There

There are skulls in Golgotha of all sizes, as the Hebrew Proverb is. Indeed when they are gone, they were so useful, and so lovely, and so delightful, and so greatly taking, that we are ready to blame our selves, that we did not foresee they were not like to continue. The world indeed was not

Heb. 11. 38. *worthy of them. But many bad ones are also gone in as great a surprise; Hopeful, as well as less promising persons in their Places, and the like Circumstances; That we should be further instructed in the sacred secrets of the Divine Sovereignty and Providence; and that all things come alike to all, and that love or hatred is not to be known by any thing under the sun. The World is rid of some bad*

Eccl. 9. 1, 2.

bad ones, and is puniſhed in the loſs of good ones : But Gods Will be done. We are to *ſeek unto God*, and unto him to *reſign the whole cauſe*. It is not the firſt time he hath *brought down mens ſtrength in the way*, and *ſhortened* [hopeful and uſeful] *mens days*. In the way, when to their thinking they were but entring on buſineſs, not near their Journeys end. • Like ſome men that go from home, and dye in their Journey ; that go to Sea, and dye in the Voyage. It is his will, and it is well it ſhould be ſo. I have read a Story of a hopeful young man, that was found dead in his Study, with his Finger upon that place in *Wiſdom*, 4. 7, 8, &c. *For tho the righteous be prevented with death; yet ſhall he be in reſt.*
For

Pſal. 102.
23, 24

For honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray-hairs unto men, and an unspotted life is old age. He pleased God, and was beloved of him, so that living amongst sinners he was translated. Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He being made perfect in a short time, fulfilled a long time. For his soul pleased the Lord, therefore hastened he to take him away from among the wicked. A very full and satisfactory account of such a Providence.

Simlerus,

Simlerus, a famous German Divine, dyed young: the Author that writ his Life, hath this Remark; That good and profitable men oft dye sooner than the wicked and unprofitable; and God may do it,

To shew (1.) his displeasure and hatred to the World, not to let such live to do them good.

2. His love to the good, to take them to himself.

I confess, I met with an hint of this ensuing similitude from another, which I think may be improved in many particular cases, wherein we think some are immaturely taken away.

A

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A Child may be commanded to go to bed before the rest of his Fellows. They may first go up to be merry, but he must go in the beginning or middle of the sport or business; for such is indeed our life, that when we are in the midst of our design, and business, the call to Bed must be obeyed. Nor is the case hard:

First, It may be, *it is the Childs time*; the Mother says, Come Child, it is your time. And when the time is come, I must break off in the midst, and leave others to their work or play.

Secondly, It may be *the Child is toiled*; and tho not sensible of it, the Parent is. Come Child, thou

thou haſt had a ſore day of it, of Work or Travel, and I would have thee at thy reſt; and when the Child comes to Bed (tho not altogether ſo willingly) he finds it eaſie, and better by far than ſitting up any longer. *For reſt is ſweet to the labouring man.*

Eccl. 5. 12.

Thirdly, It may be the Child is not all out well, and the ſitting late up, may add to his Diſeaſe. Thou art lately recovered, or hardly recovered, and nothing worſe than ſitting up late for one that is not well. Thou haſt a diſeaſed Soul, which longer ſitting up may hurt, and ſleep may cure. It is beſt for ſome to dye ſoon, to get perfectly cured, and worſe Diſeaſes prevented.

Fourthly,

Fourthly, It may be *the Child* do's no good, and do's but take up a Room, and hinder others, that may do some good with staying up. I am an useles Bo- dy, and rather troublesome, and I cannot go to Bed too soon. Others may sit up, for they do somewhat ~~more~~ Fire and Candle- light. It should never grieve me to dye, that have but little left me to do.

Fifthly, It may be *the Child* is wrangling and unpeaceable. Get to Bed, unless you can be quiet. It is the wrangling of some

that makes them pack sooner to Bed. * And some that are wrang- led with, and can- not have quietness, are sent to bed, that they

* Melanchthon said, He should dye willingly, that he might go away from the Sophistry of those times. And Strigilius said, I desire to

they may be at quiet.

Child, thy Step-Brothers will be quarrelling with thee; thou wouldst be at peace. I have consulted the tenderness of thy Spirit; thou hatest strife, and they hate peace. I have

ordered thy Bed to be made ready, and laid down for thee. For shelter Child, go thou to Bed, and leave them to wrangle it out: that love wrangling, and love to sit up to have their wrangle out.

dye. 1. That I may enjoy the sight of the Son of God. 2. That I may be freed. Ab manibus & implacabilibus odiis Theologorum. And another German Divine said, Quis me tandem liberabit ab ista rixosa Theologia.

Sixthly, As good go to bed, as 1 Tim. 5: 6. sleep by the fire. Some are dead whilst they live, others oft slumber and sleep. Have such dead and sleepy fits, that it is better

G

for

for them by far they were in Bed. Better dye than live to sin, and overlive our activeness and life in Religion.

Seventhly, *They that tarry, may sit up to little purpose.* It is not so good business in this World, that I should refuse rest to tarry by it.

Eighthly, *They must all go to Bed anon.* It is but a little time that I could stay up; It is no great difference in going a little sooner. To Bed I must go, and the sooner I go, the more rest I shall have.

Ninthly, *However my father bids me.* And a good ordered Child never asks any questions, but obeys, and goes, when bidden.

Tenthly

Right improvement of Sickness.

83

Tenthly, If a Child go to bed in the dark, and his bed be ready; It is all one when he is in it, as if he had been lighted unto it. But if he have a Candle to Bed with him, he may go more comfortably. God will lighten thy darkness; and if thou have the light of his Countenance to go to Bed with, it is better than sitting up with the longest, and going to Bed, it may be, in the dark at last.

Some live a great deal in a little time; when their work is done, they shall be called home, and the sooner the better. If some get their Work done sooner, why should they not be set at Liberty? Cleobis and Biton, the two Sons that drew their Mother in her Cha-

riot, when the Horses were not ready, and she should go to her Devotion: She is reported by *Plutarch*, to have asked of the Goddess, *the greatest good for her Sons*, and that Night they both dyed. The Heathens thought this an answer to her desires. Sure then Christians may much more make the greatest good out of Death. The same wise Heathen could say of one dying soon, *He is departed the banquet before drunkenness*, before he came to the follies and vanities his after Age might have brought to him. O! but he might have done a great deal of good, if he had lived.

Answer *First*, He might also have met with a great deal of evil.

Secondly,

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Secondly, He might have met with many temptations to sin, which now he is past and secured from. Better dye to prevent, than repent to recover from, sin.

Thirdly, God will want no Instrument of any good, that he will have done in the World.

Fourthly, And Heaven is better to him on his ^{own} account, than any good he could have had, or any good he could have done, if he had tarried here. He is prevented with early Glory, and is not that well? Persons usually can be willing to part with their dearest Children into the remotest parts of the World, upon their probable or likely advantage, tho they may never

see them again ; And shall any undervalue Heaven , so as not to think that a Preferment Supereminent , so that they may afford to spare the sight of them for it ? Parents can say , We must deny our selves for our Childrens good.— Ay , but a great comfort of our Life is gone ; we would never have parted with him for any advantage ; we needed not to let him go out of our sight ; we had enough to live together. But alas , you must dye your selves shortly , and then that is answered. You would not care how soon he came after you , and the matter is not so much that he is gone a little before.

Sixthly,

Sixthly, God orders ſickneſs longer to ſome than to others.

First, Some few get ſooner through than others do. And if they part with their Sickneſs, before they have parted with their ſin, it will be never the better for them. The ſhortest Sickneſs did not come without a cauſe, nor without a deſign from God upon thee; and thou mayeſt expect an after-reckoning, if the Diſtemper went before thou repentedſt. There may be as much cauſe of, and diſpleaſure in a ſhort Sickneſs, as in a longer. O let the goodneſs of God (as well as thy affliction) lead thee to repentance; and let his tendereſs of thee, melt, and not harden thee. Rom. 2. 4.

Secondly, Some, if they escape, are brought very low, and they continue in long weakness. God sadly changes their countenance, Job 14.20. *tho yet he sends them not away.* They look like (that they might have been) even dead men. O that they may never set a countenance on their sin any more. God hath kept thee long to it, it is well if thou hast yet learned thy lesson. That he hath seemed so unwilling to let thee go, it is well if thou hast answered his leisure, and yielded thy self to him of all this long time. If thou be released, and not discharged fairly, he hath thee within his reach, and at an instant can fetch thee in again. Suspect thy self, lest thou hast not been so yielding as thou shouldest have been, that he hath

hath continued his hand so long upon thee. And beware of the sad consequence of being *no better after a long Sickness*; and tremble at Hell, where the fit will never go off, and the punishment never end. And be sure to make out, what hitherto thou art wanting, in serious and speedy after Repentance. *And know that without a cause the Lord hath not done all this unto thee.* Thou hast not had one fit more, nor been Sick one day longer, than thou didst deserve, or was necessary to thy Souls cure: And this thou hadst best see to, unless thou hast not felt enough of Gods hand; for he will not be baffled by thee. Men fall Sick again, not only by relapse, as to their distemper; but for not forsaking their sin by what they have

Eze.14.23.

have had. A distemper tarries, as if loath to leave; and seems to be gone, and comes back again, which you call a *Relapse*. Alas, it tarries for something not yet effected in thee, or in any Relations, and those that are afflicted with thee; and it comes again for something that is left behind, something that is not surrendered as it should be, and must be. Nothing of the thing it self, or of the continuance, or of the return, is out of the dust; but designed and appointed to the least circumstance, and is to be answered by us, as thus by Infinite Justice, Wisdom, and Faithfulness ordered upon us. But,

Thirdly, Some have continued weakness; distempers for years, Chroni-

Chronical diſeaſes, tedious and painful, and it may be incurable. And it may be they are puzzled to underſtand why it ſhould be ſo with them. Why it is of the Lord.

1ſt. Thou art apt to think thy caſe ſtrange and ſingular; Alas it is no new thing, nor new method that God hath treated men in. *Iſaac* above forty years blind. *David* at laſt bed-rid. *Aſa* diſeaſed in his feet, poſſibly of the painful Gout. How was *Job* ſtricken in his body, after he had loſt all his goods beſides? What Chronical diſeaſes did *Chriſt* cure, of Leproſie, Palfie, Lunacy, eighteen-years-old Infirmity? &c. And there is worſe abroad than thine, even now. To have ſome eminent above many

many, for Piety, Charity, Publick usefulness, sweetness of Temper, laid aside under an uncomfortable deprivation for his last years. To have others lye bedrid in continued pain night and day, and clouded inwardly all the while, and but scarcely provided for outwardly, and this for many years too; and the sad cases of deep continued melancholy, distraction, and madness, shews a case harder than thine.

edly. It might be worse in itself, it might be without intermission; it might be with thee as it is with the worst that can be found; and it might be always with thee as it is sometimes. Thy intermissions and breathing times, are of great clemency

clemency and compassion towards thee ; and that thou hast not the addition of desertion , poverty , and uncomfortable Relations to top it up with , is a great mercy.

3dly. Be it that there is no cure for it ; but that it is the messenger that is sent for thee, and is like to attend thee as thy keeper, till thou art fetcht home ; What of all this ? *Asa* sinned, in that *he sought not the Lord, but to the physician.* Not as if it were unlawful to seek to the Physician ; but it is a sin not to seek to God first ; or to look that the Physician should do good without God ; and so to be vext, that the Physician cannot cure thee, is, as if God was not lookt at by thee. *Is he in Gods*
stead,

² Chnro.
16: 12;

stead? (to allude to that of *Ja-*
Gen. 32.2. cob) *who hath denied health un-*
to thee? Will nothing content
 thee but curing?

1st. It may keep thee under
 long thoughts of Death before
 it come, so that thou canst not
 say. But thou hast warning.

2dly. It may keep thee out of
 sin and vanity, and withhold
 thee from some lusts, (which
war against the soul) which some
 others of a better state of health,
 are forced to fight hard with, or
 be overcome by.

3dly. It may cure the sin and
 sloth of thy Soul. Thou car-
 riest the rod stuck to thy back.
 God keeps thee in awe, seems
 to resolve he will break thee of
 thine

thine humour, or he will know why. That as fear of a fit may keep thee in awe as to thy diet, and such things as are nought for thy distemper, thou dost carefully forbear; Thy passion, and pride, &c. is also nought for it, and thy distemper may so awe thee from thy wonted extravagancies, that thou mayest happily, being thus held to it, contract an habit of seriousness and meekness, &c. to thy great advantage.

4thly. It may make thee more attentive unto God, more true at Ordinances, more trembling at his word. I confess I have for some time with sorrow of heart, seen how few take any great heed to the word Preached; but here and there a person under affliction,

Affliction, that are of sorrowful Spirits, that are broken otherwise; these seem to give most heed, and are most affected with what is said. Thou hast the advantage of such a condition, and may God give thee the benefit of it.

5thly, This may wean thee from the World. Thou hast a good weaning-time, that thy parting will not be all at once. It is some preparation for Death, that there is nothing in this World of enjoyment, but what *I can leave for God*, and nothing of my care (as to Children and the like) *but what I can leave to God*. Thou hast now time to train up thy heart to this, which may make Death easie, as well as thy pain makes it desired.

6thly,

6thly, Thou hast a brave time to get assurance ; imploy this business to purpose ; cry mightily for it, and pursue it, till Truth and Mercy answer thee. O health well parted with, if it hath helped to inward peace, and assurance of Gods favour to thee ! Thou hast nothing else to do, when thus enfeebled and cast aside, and *set alone* so long as thou hast been ; and if this be the fruits of it at last, thou wilt bless God for this way of afflicting.

7thly. Thy work is Patience, to exercise and train thy Soul by degrees, to quietness and contentedness with thy condition ; to have thy will conquered, and thy self resigned to the Will of God ; Not to desire to be otherwise than what God sees good and best for
H thee.

thee. To think it well and best it should be thus, because he hath ordered it thus to be. A brave Soul that was, of whom I have been certainly told, that when visited by some friends, he was found leaning against the corner of a Table upon a cushion, thrusting himself with all his strength, and had no ease whilst he did not keep that posture: And he said, That if God would have it so, he could be patient with that posture as long as he lived. It is all one, says the well disciplin'd Soul, what my condition is, if God be with me at present, and will save my Soul at last.

8thly. We have received good, why should we not receive evil? I have this great affliction, but to purge out the dregs of prosperity.

perity. It is common for the bottom of the glass to run dregs. Others die all at once, and I die by degrees, which may make it more easie at last. And if thy condition be singular, (which it may be it is not neither) that thou art more afflicted than some others; Conclude not, That it is because *God loves thee less* ; but it may be, *because thou wert worse* than some others, and didst need more ; and therefore be more humbled, if more afflicted. Or, God *may design to make thee better* than others, to make thee more mortified, humble, patient, Heavenly-minded, than others are, that are not in the like circumstances. But be patient, and thankful, and more holy, and all is well, and best for all this : And thou wilt say at last, That of all this sorrow thou

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couldst

couldst not have spared one minute of it. And since we are always sinning, and provoking God to be sending to us; I had as good keep the Messenger with me, which I know and am used to, as to have fresh and strange ones sent to me every day.—
 For thee to say after all, That it is thy greatest trouble, and thou art cast down under sickness, because it disables thee for work; It is a great failing.

“For (as Mr. Baxter says)
 “1. For thy personal advantage,
 “it doth most quicken to such
 “duties; for Praying and Repent-
 “ing now or never,

2. “For others, It is not thy
 “duty when God disables thee
 “for it. If he lay thee aside in
 “the

“the Vineyard, and doth thy
“work by others, he doth thee
“no wrong: He doth not re-
“quire work of thee, when thou
“canſt not do it. But ſee what
“deceitfulneſs lies in this, when
“we have time, and health, and
“opportunity to work, then we
“loyter; and when we are Sick
“and diſabled, then we complain
“we cannot work. That thou
art a trouble to others to attend
thee, it is a weak complaint; If
thou art not counted ſo to thy
Relations, thou ſhouldeſt be thank-
ful for it, and own Gods kind-
neſs to thee, that they are tender
of thee, and count nothing too
much, or enough that they can
do for thee. And it is their duty
to be tender of thee; It is part
of their work which God calls
them to, to look to thee. He
H 3 will

An help to the Duty of

will reward thy Tenders for what they do for thee, and would have thee well lookt to. And it is all one what is their work, all goes into the account of the Lords service ; and it tries their patience, and natural affection, and kindness, and compassion, and painfulness, and will be their great advantage, and shall have a full recompence.

The last *USE* is,

To those *that have had breaches made upon them* by this Affliction. Some very sad and surprizing; why, the Lord hath done it. And that you should not sorrow to excess, *or after the world*, to weep like Rachel, and refuse to be comforted. Besides, the comfort you should take in the hoped-for happiness of them that are gone, and that

2 Cor. 7. 9.
Jer. 31. 15.

that you ſhould not ſay, *you have loſt* (as one ſays), but you have onely *parted* with them; ſo as in Chriſtian hope and confidence, you ſhall meet them again. I would ſuggeſt, to ſtop the preſent ſorrow by way of diverſion, theſe two important intimations. Is thy Relation gone?

First, *Art thou ready?* It is a ſeaſonable Prayer upon the freſh tidings of this and that friend that is gone; *The Lord grant the next may be ready.* But let it not ſeem uncompaſſionate and harſh in thy preſent grief, to aſk thee that queſtion. This is a momentous inquiry, and thou that art left, muſt go, and it may be ſoon. If thou be ready, bleſs God, and rejoyce in the mercy, that thou haſt good hopes to meet thy Re-

lation in glory shortly, and let that suffice. If not ready, make it thy speedy business; and instead of sorrowing, where sorrow can do no good, fall to thy own tremendous concernment, and let fear and danger take up thy grief, and find thy Soul other work.

Secondly, *May this be the worst?*
 It is a great Affliction. Now as
 Joh 5. 14. our Saviour said, *Behold, thou art made whole, sin no more, lest a worse thing come unto thee.* So I, Behold, thou art sadly and sharply afflicted; and the Lord hath sadly wounded, and broken thee, *sin no more, lest a worse thing come unto thee.* Wrath is begun, meet thy God, do not think he hath done his worst. Search for sin, that hath

hath brought this evil upon thee, and repent, to prevent a worse. *Let thy sorrow be after God, to work repentance.* 2 Cor. 7. 10. That this sorrowful Providence, may not be a Presage and forerunner of a greater mischief. But being sanctified and improved this way, it may prevent such a thing, and thou maist escape with this.

And thou mayest make this further advantage of the Death of thy Relation, To follow him with thy profitable thoughts into the state he is in.

First, *For his Soul.* O think of Heaven the more for his sake, who is newly gone thither. O think what a change he has found. What a blessed state of
Life,

Life, and Light, and Love, and Praise, he is entred into! How he is transformed and perfected in his entrance *among the spirits* *He. 12.23.* *of just men made perfect*, and is *Ma. 22.30.* made one among them; like an *Angel of God*. When *Esther* was taken into the Court, in likelihood of such high Preferment, *Mordecai* (her dear Uncle) *walked every day* *Est. 2.11.* *before the Court, to know how Esther did, and what should become of her*. And so such concerned Relations upon the high advance of theirs, should walk before the Court of Heaven daily, to contemplate of what is become of them. What a dignity they are in, of Blessedness, Holiness, and Immortality. How their wants, and desires, and fears, are all ended, and what perfect Holiness they are commenc't upon!

on ! That now *they are made like* 1 John 3.2.
unto Christ, and shall see him as
he is. O how do they admire
Rich and Free Grace, that hath
saved such sinners as they were !
And how do they adore and love
Christ, for what he hath done for
them from first to last ? And how
they do live in the concordant
praises of the Blessed Deity, their
Creator, Redeemer, and Sancti-
fier, and shall do so to all Eter-
nity ! O joyn thy Soul to them
in the same work, of Love and
Thanksgiving, as much as thou
canst ; which may be a foretast
to thee of what thou shalt have,
and a blessed pledge and earnest
to thee, That thou also shalt at
last be with them, And let it
further thy Preparations, and in-
crease thy Desires and Longings
for it. They have now been so
many

many days, or weeks, or months in Glory: Let these thoughts raise thy Soul above all these things, and make thee take wing for Heaven, to be with Christ, which is far better. And

Secondly, *For his Body.* O think now how that body is laid into darkness, and how far by this time it is gone unto corruption? *Lazarus* was counted to stink when
 Joh. 11. 39. he had been *dead but four days.* O how his beauty is consumed away! How hath he found his kindred under ground, *corruption his father, and the worms his brother and sister!* Our Saviour wept, and groaned over *Lazarus* when
 Job 17. 14.
 John 11.
 35, 38. in the grave: It could not be for the loss of him, because he knew he would raise him again at that instant. But it was (as Divines think)

think) from his ſenſe he had of what ſin by Death had brought upon man, that his body ſhould thus be ſubject to ſuch deſtruction, ſtench, and rottenneſs, and loathſomeness, that was ere while ſo beautiful and lovely. *Camera-rius* tells a ſtory, That in a Town of *Germany*, there was a young Gentleman, one of the faireſt young men of his time; but when taken with a grievous Sickneſs, of which he dyed, his Friends importun'd him, that he might be taken in Sculpture or Picture, to be his memorial to poſterity; He would not grant it. All they could obtain was, That after he had been dead, and ſome days in the ground, they ſhould open his grave, and repreſent him as they then found him. They did ſo, and found his face half gnawn away with

with worms, and about his midriff and back-bone, they found many Serpents. They caused this spectacle as they found it, to be cut in stone, and it lyes among the armed Statues of his Ancestors; and the Author says, he had oft seen it. O how should this humble us, and make us for ever abhor priding our selves in any bodily beauty! It was good Counsel given to one, that looked a good face in the glass; O think how that face would look, if you could see it one year after it had been in the grave. And yet think also of the Resurrection, which is the Christian relief against this inevitable misery of corruption; *That when Christ comes, those that sleep in Jesus, God will bring with him.*

1 Theſ. 4.
14.

Phil. 3.21.

And these vile bodies shall be made like to his glorious body, according

to the working, whereby he is able to subdue all things to himself.
Even Death, and Corruption, and all. Adore and believe this Doctrine of the Resurrection: And thus live with the deceased, with their Souls in Heaven, and their bodies in the grave, for thy Souls Improvement.

It is now time to conclude this Discourse: And upon the whole matter, I shall do it with the excellent advice of a Worthy man.

“Pray for the first Grace of
“Gods Children, Not to need
“to be corrected.

“Or for the second, To be better by the least correction; A
“sign

“sign of a melting heart, to bleed
“at the least blow.

“Or at least, Thirdly, That God
“would not let us go so far ,
“as that neither Prosperity nor
“Adversity can do us good. *A-*
men.

F I N I S.

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Handwritten number 61.

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